

Economy

131

tions. The original inventors and innovators are lost in the²⁴⁹ black obscurity of American history, but the fruit of their ingenuity plays an important part in our modern economy.

As opposed to this wealth of plants, the Aztecs were poor²³¹ in domesticated animals. They had several varieties of dog, one of which was bred for food, but they never used this^[492] animal for transport as did Indians of our Northern plains.

The turkey was their chief domesticated fowl, although^[235] there is some evidence that they bred geese, ducks and quail also. In plantations of the nopal cactus they carefully tended^[37] the cochineal bug for the rich crimson dye it yielded when crushed. A second insect, the maguey slug, still retains its²⁶² place as a delicacy of the Mexican table, served with another typically Aztec dish, *guacamole*,* a thick mixture of tomato, alligator pear and chile.

Hunting, when possible, produced food, but as early as²²⁴ Upper Middle Culture times the deer were nearly all killed²²² off. The seasonal migrations of the birds, which still visit²²⁶ the lakes of Mexico, offered a profusion of geese, ducks and²²³ other wild fowl. Small fish, netted or speared with a trident, were sometimes consumed, and the eggs which a certain fly lays on the lakes were made into a paste still eaten in Mexican communities. The high functionaries, since they were²⁶² supported by the community, kept a much better table than⁵⁵⁶ the poor, who lived meagerly off the produce of their own fields; the daily repast of Montezuma was described by the Spanish conquerors as the height of Lucullan luxury.¹¹

Tools showed relatively little variation from Middle Cul-⁴¹² ture to Aztec times. The *coa*, or digging stick, was the chief farming instrument, and the *metate* and *mano* even now re-

*Wah-ca-mo'-lay.

The Old Tepanec Domain

47

Provincial borders in 1519.—To the north lay the republic of Metz-635 titlan, whose soldiers fought with Yzmiquilpan. To the east was 131 Hueypuchtla, to the south Atotonilco, and to the west Xilotepec—all Empire provinces.

Regional names.—Many of the towns of the province of Axocopan 635 lay in a region called the Teotlalpan.¹⁰ This term is defined as "tierra de los dioses." The Teotlalpan is a term used far into the sixteenth century, by Alonso de Santa Cruz in his *Geography*, and by others. It does not seem to have been coterminous with the province of Axocopan in the north: Yzmiquilpan is nowhere stated to be inside the Teotlalpan, for example. But documentation is scarce.

TRIBUTE

Tribute of the whole province.—The tribute of Axocopan and the other subjects of this province was as follows: 651

CLOTHING

- 800 bundles of rich little mantles**
- 400 bundles of little mantles with black-and-white border**
- 800 bundles of little white mantles**
- 400 bundles of women's skirts and blouses**
- 42 warriors' costumes with shields*

[291
714]

FOOD**

- 4 wooden cribs (1 each of maize, beans, chian, and huahtli)
- 400 large jars of thick maguey honey

[262
263]

Tribute of the component towns.—Some indication of the way in 651 which this burden was divided among the tributaries appears below. 632

Atenco is grouped with Mizquiyahuala (*q.v.*).

Axocopan gave shields and spears, henequen mantles, and made nine special milpas for its overlords.¹¹

Mizquiyahuala, together with Atenco, paid one turkey every twenty [235] days, as well as henequen mantles: "...estaban sujetos al p[ue]blo de ●

¹⁰ Axocopan, *PNE*, 6: 14; Mizquiyahuala, *PNE*, 1: No. 347; Tecpattepec, *PNE*, 6: 34; Texcatepec, *PNE*, 6: 32 and 1: No. 546; Tlaahuelilpa, on the other hand, "está ya casi fuera de la comarca que dicen de la Teotlalpan" (*PNE*, 3: 73).

¹¹ *PNE*, 6: 14 and *passim*.

¹² To the ruler in México, "dauante de tributo: rrodelas de nequen [sic] y varillas tostadas, mantas de nequen de diferentes labores; hazianle nueve sementeras de mahiz" (*PNE*, 6: 15).

- 631 tula ... Ansi mismo estavan sujetos al de mexico donde estava y rresidia
 [235] montesuma q̄ en aquellos tiempos hera señor dellos, y la davan de
 tributo cada un yndio una gallina desta tierra cada veinte dias y unas
 mantas de nequen y todos en general chicos y grandes hazian lo
 mismo" (RHE, 1:253).
 [237] Tecpatepec paid henequen mantles and skirts, deer horns, and game,
 as well as making a special milpa."
 [416/231] Tezcatepec paid tribute of game, bows and arrows, and deerskins."

13. HUEYPUCHTLA

SOURCES OF THE MAP

- 635 On page 7 of the *Matricula* and on folio 29' of the *Codex Mendocino*
 114 appears the province of Hueypuchtla, which included south-central
 Hidalgo and a tiny segment of north-central Mexico. The present map
 [121] is based on the American Geographical Society's Millionth Map,
 "San Luis Potosi" and "Ciudad de México." In the *Matricula*, only the
 cabecera is identified in roman letters; in the *Mendocino*, all towns
 are. The following have been identified:

103

MENDOCINO

Acaýocā, 7
 Atocpan, 10
 Hueypuchtla, 3
 Tequixquiac, 1
 Tetlapanaloyā, 2
 Tezcatepectonco, 6
 Xicalhuacan (? 4)
 Xomeyocan (? 5)

MILLIONTH MAP

Acaýoca
 Actopan
 Hueypoxtla
 [No change]
 Tlapanaloya
 [See Remarks on Towns]
 [See Remarks on Towns]
 [See Remarks on Towns]

One pueblo of the *Matricula* remains unidentified: Xalac.

On the other hand, we may add two more towns with certainty
 to this province: Itzcuincuitlapilco (8) and Tolnacuchtla (9).

REMARKS ON TOWNS

- 632 *Atocpan* has become the *Actopan* of today. Although there still exists
 131 another town called *Atocpan* (southeast of Hueypuchtla), ours is the

¹⁰ PNE, 6: 36: "davan de tributo mantas de nequen y naguas, cueros de venado, venados, liebres, conejos y codornices, y le hazian vna sementena de mahiz."

¹¹ PNE, 6: 32: "reconocian a Moctezuma ... davanle de tributo venados, conejos, liebres, culebras, arcos, flechas, pellejos de venados."

And [concerning] this pestle: when they caught, trapped mice,²⁴ they cast the pestle out the doorway. It was thought that if it were in the house, they could not be caught; it was said that it would warn them.²⁵

Twenty-second Chapter, which telleth of mice.

They said, in times past, that it was thought that mice knew well him who had a paramour, whether a young man or a woman. In order for it to be evident, the mouse made a hole in a large basket, or gnawed the edges of gourd dishes or bowls. Likewise, if men, or a woman, were married, he made holes in their mats, or the men's mantles. In the same way, he gnawed through a woman's shift or skirt. And everywhere the mouse made holes. It was said that thereby he made known that one's spouse had committed adultery.

Twenty-third Chapter, which telleth of turkey hens.

Turkey hens: when they were brooding, one who wore sandals might not go in among them. Especially when the chicks were about to break [the shells], it was said that [the hens] sat paralyzed. [The chicks] could not break [the shells, and] some would die. But some, when they hatched, it was thought, would only be paralyzed, those which were there in the shells. And it was said that in order that this might not happen, they placed old sandals among them when [the hens] brooded.

Twenty-fourth Chapter, which telleth of turkey chicks.²⁶

And when turkey chicks hatched, one might not enter among them who had a paramour, whether woman or man, or those who were married. When perchance the spouse [of one of them] had committed adultery, if he were to go in among [the chicks], they said: "He killed them through filth."

Yoa in ichouel tzoelotl: in jquac qujmach, in qujmachia quijqujmichin: in tzoelotl qujaoac quicallaça, qujlmach: intla çan cali iex: amo vel macicque in quijqujmichti, qujlmach çan qujmonjoatica. 825 412

Injc compoalli onome capitulo, intechpa tlatoa in quijqujmichti. 825 837

Qujtoia in ie vcauh, qujlmach in quijqujmichti vel qujmachi, in aqujn momemecatia: in aço telpuchtl, anoço cioatl. Injc neci in qujmichin qujcoioñja in chiquiviel, anoço tecomati, anoço xicalli qujtenquaqua. No iuhque intla namique toqujchtin, anoço cioatl: yn jnpetl, anoço yn jilma toqujchtin qujcoioñjaia: çã no iuhquin cioatl, yn jcuac, anoço yn jvipil qujcoioñja: yoa noujan tlacoioñja in qujmichin, qujl ic qujnencaotia: ca oqujtixin yn jnamjc.

Injc compoalli onery capitulo, intechpa tlatoa in totolme. 825 835

In totolme: in jquac tlapachoa, amo vel inpan calaquj in mocactia: oc cenca yquac in ie tlapañjque totolli, qujlmach ic mocotoztlatia: amo vel tlapañjque, cequjntin ic mjquj: auh in cequjntin yn jquac tlatati qujl çan cocototzpipil, in vncan cate in cacalloc. Auh qujl injc amo iuh muchioazque yn, çacçolli intlan qujtema in tlapachoa.

Injc compoalli onnavi capitulo, intechpa tlatoa yn totolcoenototon. 825 835 837

Auh in jquac otlatatque in totolcoenototon: avel inpan calaquj in momecatianj, in aço cioatl, in anoço toqujchtin, in anoço namiqueque: in jquac in aço oqujtixin inamjc, intla inpan ocalac, qujtoa: qujntlapalmjctia.

24. *Idéa: "grande armoire remue au son."*

25. *Idéa: "on met les sandales, parce qu'il enlève, les enfants, pour que ne passent."*

26. *Totolcoenototon: sand sandals.*

825 And when it appeared that indeed all the chicks
 • 235 fell upon their backs so that they died,²⁷ upon this
 they said: "They died of filth; perchance someone
 came to go in among them; or looked upon them;
 or indeed it was the householder who slew them by
 filth." Because of this, they believed, indeed all the
 turkeys had fallen upon their backs so that they died.

825 It was said that also the same befell those who
 236 were married. If perchance somewhere one's spouse,
 837 whether woman or man, fell into adultery, they then
 believed that those which had fallen upon their
 backs or stumbled over, indeed accused him.

286 Twenty-sixth Chapter, which telleth of her who
 wove with yarn.

When [a woman] wove with yarn perhaps a
 mantle, or a shift, or a skirt, which came out awry,
 unevenly disposed, with crooked edges, they said
 and it was thought that the weaver of the mantle
 or shift was not generous. Just like a crooked seam,
 perverse [would she be]; not generous.²⁸

821 Twenty-sixth Chapter, which telleth of hail.

When it rained, and much hail fell, one who there
 [had] his maize, chili, bean, or chin field scattered
 ashes from the hearth out of the entrance into the
 courtyard. It was said that thus his maize field
 would not be hailed out; it was thought that thus the
 hail would disappear.

754 ers. Twenty-seventh Chapter, which telleth of sorcer-
 776 ers.

781 At night walked demons—perchance wizards
 and sorcerers—where they harmed one in one's
 home. When the householders saw them, when
 perhaps some [demon] so [would] harm them, they
 then placed an obsidian knife in water, behind the
 door, or in the courtyard. They laid it down at
 night. They said and it was believed that there the
 demons and sorcerers would look at their reflections
 when they would harm one, or there would be
 death, or sickness would come upon the people.

Auh injc neci can muchintin aaquetztziuj injc mijqui
 totolpipil, ic quitoa: ca tlacalmijqui: ayo aca inpan
 ocalaquico, anoco quojmijrac, anoco aca vel chane
 in oqujntlaolmijcti: ic quimata, in can muchin
 aaquetztivi totolme, injc mijqui.

Quj no iuh inpan muchioa in namiqueque: in
 ayo cana qujtlaxima inamjc, in ayo ciostl, anoco to-
 qujctin: injc qujmata, can qujpmi in aaquetztive-
 tzi, anoco cana motlavitequj.

Injc cempoalli ommacuilli capitulo, ytechpa tia-
 toa: in icpatl qujquiti.

In jcpatl, in ayo tilhatli, anoco vipilli, anoco cue-
 titi: in jquac qujquiti in chicopetlivi, in chicovia-
 qujxtiuh, in tennecujituihu, qujtonia: qujlmach
 amo tlacaiollo yn tilnaoa, yn vipilli: can cuecuihuqj,
 can tlatlavetiloa: amo tlacaiollo.

Injc cempoalli on chiquacen capitulo, ytechpa tia-
 toa in tecivil.

In jquac qujavi, in cenca tecivi: in aqujn vnca
 jmj, anoco ychicuen, anoco yieuen, ychian: tleco-
 nextli qujiaoa qujoaltepa, irvalco: qujlmach yc
 amo tecivikoz in jmj, quj ic polui in tecivil.

Injc cempoalli on chicome capitulo, ytechpa tia-
 toa in tlatlavipuchtli.

In iscalitica nemj tlatlacateculo: ayo mansalti, ta-
 vipuchtin in canjn ontepoloa in techan: in oqujmj-
 taque in ayo itla ic qujnpoloe in chaneque: nijman
 atlan conitca yztili puertatidan, anoco itaaloo quj-
 mana in iscalitica, qujtonia: qujlmach vncan onmo-
 tencavia in tlatlacateculo, yn tlatlavipuchtin in tepoloe:
 ayo mjonaa, anoco cocolietli tepan muchioaz.

27. Corresponding Spanish text: "los pollas se caen muertas, los pates aviles. y etc. fuman chapulpepi."

28. Corresponding Spanish text: "se pende, en que la tela, se pende biervanda." Cuento, in Simón, op. cit., is to make a false seam.